

A N
A P P E A L
T O
COMMON SENSE

A N D
COMMON HONESTY,

In a few LETTERS and PAPERS,

Occasion'd by a

S E R M O N

Preach'd at the Parish Church of

I N G A T S T O N E,

And some previous Matters.

If any Man among you seem to be religious, and bridleth not his Tongue, but deceiveth his own Heart, this Man's Religion is vain, James i. 26. Text to the Sermon.

Quid de quoque viro, & cui dicas, sæpe caveto. H. W.

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1844

THE

OF

COMMON SENSE

AND

COMMON HONESTY

IN THE LETTERS AND PAPERS

OF

STERLION

BY

W. G. A. T. O. W.

Author of

THE

COMMON SENSE

AND

COMMON HONESTY

IN THE LETTERS AND PAPERS

OF

STERLION



LETTERS

AND

PAPERS, &c.



EITHER the Occasion nor Meaning of the following Letters will require much Explanation, nor will any Apology be made for publishing them in this Manner. A Neglect and Disregard of three Summons, amounts to a contempt in the Construction and Practice of all Courts civil and ecclesiastical; and as neither of the Clergymen concern'd, have thought fit to vindicate themselves or their Cause, nor to acknowledge their Mistakes which they have been often called upon to do, not only in a private Way; but, that failing, in the *Daily Gazetteer*, in three several Weeks, there is now no Method left, but to submit the Controversy to a publick Decision, and especially to the Judgment of those who are acquainted with the Matter in Dispute.

The Person distinguish'd by the initial Letters C. H. living near *Ingatstone*, and having frequent Calls to *London*, found at his coming home, in the latter Part of *October* last, not only the Tongues and Hearts of some of his Family, and more of his Friends, but the Tongues at least of still more of his Neighbours, very full charged with a Sermon preached in *Ingatstone* Church by the Vicar of *Margaretting*, a neighbouring young Clergyman, the *Sunday* before, being *October* the 26th, and especially some * of the more flagrant Expressions in it; which, being unanimously agreed and concurr'd in, C. H. thinking the Man's Behaviour too extraordinary to be disregarded, was resolved to pay the due Complements.

But first he thought fit to say something of the Matter to Mr. *Ralph*, in whose Pulpit the Sermon was preached, with whom his Success was no better nor worse than he expected; and he could entertain no greater Hopes from any private Application to the Preacher himself, he therefore concluded to address to a young Gentleman, a Parishoner, near Neighbour, and very intimate Friend and Acquaintance of the Parson, and in whose Friendship C. H. flattered himself that he had no small Share; to him therefore he directed the following Letter.

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N^o 1.

N^o I. *From C. H. to Mr. Sidney.*

S I R,

I Am always pleased with every Opportunity of conversing with you; and if the Subject of this is not so agreeable as I could wish, I hope it will be looked upon no other than a Mark of Friendship, that I chose to address it to you, rather than directly to the Person whom it principally concerns, which is the Vicar of *Margaretting*, who was pleased last *Sunday* to use the Pulpit of *Ingatstone* in a Manner not very decent.

I wish I had been one of the Audience; but I have heard so much of his Discourse from several Persons, that in regard, not only to some of those who were so ill treated, but to myself, at whom, among others, I suppose his Invectives were aim'd, I cannot but take some Notice of his Behaviour.

I am hereby led to the Occasion of it; his late Intrigue which has caused so much Discourse in this Neighbourhood, you know who told me the 8th Instant in a voluntary unoccasional Vindication, that the Parson was no way to blame, that the young Lady courted him, that she sent him Word she was brought up in a Way she did not like, that she was much pleased with his Conversation at the Bookseller's Shop, and desired another Opportunity for further Discourse.

If this was true, and the Parson thereupon proceeded fairly and honourably towards the Advancement of his Fortune, who could blame him?

But if no such Letter, or Message, was really sent by the young Lady herself, if they were only reported upon the Credit of an idle Wench, if Trains were laid, if Servants and mean People were tempted, by Breakfasts, Bribes, Promises, or other Means, to be assisting in drawing in and seducing a young innocent Creature, to act contrary to her Duty and the Consent of her Parent, who can vindicate him, or any of those concerned with him, in any such Practices?

On which Side the Truth lies, I neither know nor care; if his Proceedings were honourable, they might have been easily proved so without Clamour; if otherwise, they certainly ought to have been buried in Silence; in either Case, abusive, unmannerly Letters could be of no Service to him or his Character; but to go further, and to make the Pulpit the Vehicle of his Causeless Resentments in such a violent Manner, was so far from being suitable to the Duty of his Profession, that it cannot be reconciled to the Character either of a Gentleman or a Christian.

The Precepts and Duties of the Christian Religion, the Rules of Morality, the Painting the Virtues, Vices and Follies of Mankind, in their natural Shapes and Colours, are the proper Subjects to employ the Talents of a Preacher; on these he may commendably exercise the Strength of his Reason, and display all the Flow-

ers of his Rhetorick, without any personal Reflections on any Occasion.

Personal Faults or Failings, within the Bounds of his own Cure, might require private Caution and Admonition, or perhaps Re-proof; but, I believe no one will say, they ought to be expos'd in a publick Congregation.

But what can be said for a Man, who, not content to make an ill Use of his Commission within his own Bounds, shall go out of his Way to a Place where he had nothing to do, to catch an Opportunity of abusing and lashing (as some Persons term it) those whose Sex and Characters shou'd protect them from Insults of every Kind.

The Time and Occasion gave an unhappy Aggravation to his ill Manners; when the holy Elements were prepared and ready upon God's Table, when all Resentments ought to be forgot, and all Injuries forgiven; when Christians ought to communicate and join in sincere Love and Unity, was that a Time and Place to discharge his noisy Thunder, to affront one Part of his Auditors, and alarm the whole Congregation?

Whether such Conduct will not more affect his Character, than all that has been, or may be said in any *trifling Visits*; whether it will not only *cramp*, but hamstring, *the Sinews of the Man who endeavours to rise*, I leave to his own Consideration?

Yet will I not compare his Tongue to a Sword in a Madman's Hand, which is brandish'd about, and wounds all it touches; his blunt harmless Weapon has given no Wounds, however brandish'd, and how liberally soever, like a *Skimington's* Ladle it has been employ'd to throw about Filth and Ordure, I can perceive none that will stick on any Person but himself.

I could not, on such an extraordinary Occasion, say less; and more I will not trouble you with at present. I shall only add that I am, with my best Respects to your good Mother, and yourself,

31 Octob. 1735.

Sir, Yours, &c.

Neither Mr. Sidney's Answer, upon his meeting with the foregoing Letter, nor the Reply of C. H. will be here inserted for some Reasons not unknown to Mr. Sidney, who the next Morning, Sunday 2 Nov. was pleas'd to favour C. H. with a Visit, seeming very unwilling the Letter should be delivered, and earnestly desiring to return it; but being very much press'd to get it communicated, he took it back with him.

Of the Letter concerning the Sermon, C. H. the next Day, sent a Copy to Mr. Ralph, together with a Letter to himself as follows.

Nº II. To Mr. Ralph.

S I R,

UPON the several Relations I met with, of the Liberties taken in your Church Yesterday was Sen'night, I could not but think they deserv'd some Notice, which I soon resolv'd upon,

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because

because I knew no other Person hereabout likely to undertake it. I deferr'd, however, till I had spoken with you, and the next Day threw away an Hour upon the Subject. The inclos'd is a Copy of what I sent to Mr. *Sidney*, to be communicated to the Vicar. I hope I have not transgressed the Bounds of Decency, nor said more than the Occasion deserved; whither I have or not, is submitted to your better Judgment, by,

Sir, your most Obedient, &c.

3 Nov.

C. H.

These passed off in Silence, and on *Tuesday* Morning, the 4th of Nov. C. H. having an Account of the polite Reception his Letter had met with from the Vicar, the Ceremonials of which he supposed to have been adjusted between the two Friends, he wrote two or three Lines to Mr. *Sidney*, to know from him the Fate of the Letter, and the same Day receiv'd the following Answer.

N^o III. *From Mr. Sidney.*

S I R,

ABOUT two a-Clock, after I left you last *Sunday*, I saw Mr. *Ward*, and told him I had a Letter from a Parishoner of *Ingatstone*, who thought fit to reflect upon him, for an improper Discourse, that he had communicated to that Congregation. He asked me who wrote it? I answered, Mr. *Hornby*, and immediately offer'd him the Letter to read; but he refus'd to accept it, and would not see it, telling me he should not concern himself about what was said of it; that he had done nothing but his Duty in his Discourse, and if they had any Complaint, let it be made to the Bishop, and he was ready to answer it.

Now, Sir, as you and I happen to differ in Opinions on this Affair, and as I have stretched a Piece of Complaisance to you, in being the Messenger of an opprobrious Letter, which no body should have prevailed to have made me but yourself, which, strictly speaking, ought to have been sent to the Person himself; I hope you'll think it highly reasonable, if I insist on being excus'd from being troubled any more about it.

I beg you'll indulge me in this Request; who, joining with my Mother in all due Respects,

Am, Sir, your most Humble Servant,

Nov. 4th, 1735.

H. Sidney.

We shall be glad to see you and the Ladies.

N^o IV. *From C. H. to Mr. Sidney.*

S I R,

I AM very sorry I gave you the trouble of the Letter concerning the Parson, and that you gave yourself the further trouble of composing a Prologue to it. I was in hopes I had satisfied you, that my addressing it to you, was, with no View of drawing you into the Dispute; but, as a Friend to both Parties; and not without

out some thought, that it might put an Opportunity into your Hands of acting either as Umpire or Mediator.

The Behaviour of the Man had given me some Notions of his singular Modesty, and other eminent Virtues, which made me unwilling to venture any private Conversation with him; the Event has confirmed my Judgment, and answered my Expectation, and now the Case stands thus. He says, he has done nothing but his Duty: I say he has exceeded the Bounds, not only of that, but of good Manners. This Charge I am ready to support, but I shall never admit, that an insolent Heart, or a hardened Forehead, are any Vindication, or any Proofs of Innocence.

That you and I differ in Opinion in this Affair is no wonder. If there were but three Men in the World, they would not be of one Opinion in all things, notwithstanding which, I was in hopes you would have accepted a Neutrality; and when you ask'd me on Sunday Morning, whether this Matter must make a Quarrel between us (which, God knows, I was far from dreaming of) I did not suspect your Design of entering into it, nor could I (so soon, at least) expect any Declaration of War. But as you have thought fit to chuse your Party, you may (without any insisting) be secure from all Apprehensions of any further Trouble from me on this or any other Account whatsoever. Yet I hope I may take the Liberty of altering my Course and Proceeding in another Way, 'till I make it apparent, whether my Letter, or the Parson's Sermon, &c. &c. have the better Title to the Epithet of opprobrious, and perhaps the whole Matter may come before the Bishop, as well as others, sooner than he expects. And now Sir, at the Close of this, I believe you neither think nor desire that I shall subscribe myself either

Your Friend or humble Servant.

6 Nov.

C. H.

N^o V. *From Mr. Sidney to C. H. intended not to have been printed, but having gain'd the Applause of a very smart Performance, such a Concealment might be imputed to Fear or Envy; it was therefore thought proper to embellish the Collection with so fine an Ornament.*

S I R,

Since I am still to be baited on this disagreeable Subject, tho' you're convinc'd of my Aversion to it, give me leave to assure you, I neither want Resolution, nor I hope common Sense to do myself Justice in any Shape. First, then as to what pass'd that Day between us, upon declaring I had heard the Sermon, which you own'd you had not but by others, and that I disapproved of your Letter, and thought his Discourse not what you imagin'd (which supposing me to be in the wrong) had certainly as much right to say, as you had to condemn him who had not heard it. If I had put my Judgment on Equality with you, after

after you had, undoubtedly there might be some sort of reason for your treating me thus, declaring War as you call it, and accepting a Neutrality, when I declared and desired then not to carry it, or be concern'd in it. ——— Pray then let me appeal to you as you are a Gentleman, Whether it was genteel in you to insist on my carrying a Clergyman a Letter which I disapproved of, and still call opprobrious, for if throwing the obscene Epithets of Filth and Ordure on the Doctrine of a Clergyman in the execution of his Office, before he's convicted of those Aspersions you charge on him by hear-say, is not Language opprobrious, defamatory and disgraceful, nay more, implied, I must again go to School, to learn the meaning of that Word. In the next place, when you told me you had as much right to reprove him as he had you, I suppos'd you intended to act the Bishop yourself, which really had been much better than in this low way to complain to him of his Vicar preaching bad Doctrine, which you frankly declare, they do but impertinently at the best? With how good a Grace, owning your self no frequenter of the Church, you remonstrate this, must be left to your self. Amongst the Clergy, this personal Pique and arbitrary Abuse to a Clergyman whom you declare neither to know, nor desire to have correspondence with, puts me in Mind of a *Plebeian* who mov'd the Senate of *Athens* to have *Aristides* banished. Being questioned by the Senators what displeasure he had given him? Weightily answered, None, neither do I know him, but it grieves me to hear every Body call him a just Man. But now, Sir, since all Ceremony you say, is abolish'd between us, give me leave to take my leave of you, with the same ironical Respect as you (for no reason at all) have thought fit to do of me: Your civil Compliment, in return for my Visit has its due weight (as its meant)

With Yours,

Nov 7. 1735.

H. Sidney.

P. S. Insulting me thus with Gall in your Pen, who profess my self no Match for you, is both mean and ungenerous; and how low soever I now stand in your Esteem, I neither meant nor desired a Quarrel, declaring, I've too much respect for the Professions of Sincerity and Friendship, than to sacrifice them on so mean an Occasion as you do, and should we never meet again, *Absentem qui rodit Amicum*, shall be ever my odious Aversion; now I've told you a Piece of my Mind to your Face, make what use of it you please.

I've seen nothing of *Ward* since *Sunday*, as he's in Town, who, upon my Word, is a Stranger entirely to what has pass'd.

To this incomparable incomprehensible Letter no Answer was returned for several Reasons; but chiefly because the Meaning was

was too profound for the shallow Capacity of the Person upon whom it was thrown away.

After the Entertainment of the Letter at *Margaretting*, the Writer renew'd his Address to Mr. *Ralph* in the ensuing Manner.

N^o VI. To Mr. *Ralph*.

S I R,

AS no Man having put his Hand to the Plow and looketh back, is fit for the Kingdom of God; and as I still continue in the same Sentiments, which I had when I wrote my Letter concerning the late Sermon preach'd by Mr. *Ward*, (now generally called Father *Ward*) of which I sent you a Copy, I shall proceed somewhat further on the same Subject.

The unmannerly Treatment of that Letter at *Margaretting*, gives me no Discouragement, and very little Disturbance; it only obliges me to direct my Course into a new Channel; and I can think of no one now, so proper to apply to as yourself, the Scene of Action having been in your Church, and by your *cum Privilegio*, both which I cannot but think were very ill used.

You having already declared, that you had no Fore-knowledge of his Intention, have in my Opinion clear'd yourself of any accessorial Part in his Discourse, and therefore I must look upon you, as a Judge impartial and indifferent, and do not doubt but you will so prove yourself.

As I considered to whom I was directing the inclos'd Paper, I have advanced nothing therein, affirmative or dogmatical; I have modestly cast the whole Matter into such Questions as occur'd to me, and in which I desire to be satisfied; and this, I hope, is no improper way, for a Parishoner to apply to his spiritual Pastor and Teacher.

I should be very well pleas'd, to see a Set of categorical Answers, to the whole String of Queries; but that is not a Drudgery I would put upon you, some of them more concern the Man than the Sermon; some I think have but one Handle, and admit of very little Doubt, and others you may not care to meddle with.

But this Favour I desire, and I hope I may expect, that you will return an Answer to the three or four first Queries, and in general, either vindicate his Sermon and Behaviour, or give them up according as you approve or disapprove.

I have inclosed two Copies, that you may, if you please, get one of them convey'd to Mr. *Ward*, and if he continues in the sullen Affectation of a haughty Silence, and will neither plead nor confess, I shall only do by him, as the Ordinary of *Newgate* does by the harden'd Sinners under his Hands, set him down obstinate and impenitent; after which I shall, in my own Vindication, print a short Narrative of the Case, so far as I have concern'd myself in it, and leave the whole Merits of the Cause to the impartial Determination of the Publick. I am, Sir, respectfully yours.

13 Nov. 1735.

I never

I never was forward in giving Credit to Stories of Ghosts and Goblins; but seriously, Sir, I t'other Day saw it under the Hand of a pretty young Lady, that *Don Quixot* has lately appear'd several times about *Bednal-Green**, and takes his nocturnal Walks, before some Houses there, to the Terror and Disturbance of the sober Inhabitants of that Quarter; but she does not mention whether he appears in Armour, or in a black Gown, or what other Figure he takes upon him.

N^o VII. *Queries propos'd to the Reverend Mr. Ralph, Rector of Ingatestone, 13 Nov. 1735. inclosed in the Letter.*

Q. 1. **W**Hether a great Part of the Discourse, audibly pronounced in your Church on *Sunday, 26 October*, by a Person, who (it seems) has acquir'd the Name of *Father Ward*, did not; both by the Matter and his Manner in the Delivery, plainly appear to you, as well as the Generality of the Audience, to be aim'd at some particular Persons, on some particular Occasion?

Q. 2. Whether the publishing any private Resentments in such a Manner, is either agreeable to the Character of a Clergyman, a Gentleman, or a Christian?

Q. 3. Whether any thing may be decently uttered in the Pulpit, which cannot with decency be said in any other Place? On the contrary, whether some Things may not pass in private Company, which would be very improper in a Publick Congregation?

Q. 4. Whether if *Father Ward* had, in private Conversation, taken so much Liberty with any of those who had the Misfortune to fall under his high Displeasure, as to tell them, "That in their trifling Visits, they did not regard whose Character or Reputation they attack'd, nor how they cramp'd the Sinews of a rising Man; that their Tongues were like a Sword in a Mad-man's Hand, which was mischievously brandish'd about and wounded all it touch'd; and that their Tongues set on fire the whole Course of Nature, and were set on fire of Hell," would he not have been justly thought a very insolent ill-mannered Fellow? And was it not more indecent to direct any such Discourse to any particular Persons from the Pulpit?

Q. 5. But *Quorsum hæc*, why all this Noise? and on what Provocation? Was there any thing more, than because some Gentlemen and Ladies in the Neighbourhood had presumed to speak their Opinions, in the Case of one of the good Father's Amours? Therefore, was not his chief Motive, by a wanton Ostentation of his Wit (at the Expence of good Manners) to run down and triumph over those unhappy Persons, in a Place where he thought himself above Contradiction or Reply?

Q. 6. Whether the common Occurrences of Life, are not the common Topicks of Discourse? And whether Conversation can be kept

* The Mother of the young Lady was remov'd to that Place with her Family.

kept alive without them? Whether the Actions of any Person of any Rank or Degree, are exempt from the Opinion or Censure of the World? And whether there is any thing blame-worthy, in delivering such Opinion or Censure, in a Manner neither false, scandalous, or malicious, nor outrageous or intemperate?

Q. 7. Whether this just Liberty of Discourse, is not one of the greatest Preservatives of Virtue? Whether Pride and Shame, are not strong Guards against Vice and Folly? Whether more Persons have not been spurr'd on to good Actions, or deterr'd from such as are base and shameful, upon thought of what the World will say, than what the Parson can preach? And whether those Persons, who have so far harden'd themselves as to be regardless of the Opinion of the World, are not in a desperate Way?

Q. 8. Whether the Tongue has not always been allowed a Woman's lawful Weapon; and for a good Reason, because that tender Sex have no other to defend themselves? Whether it be either reasonable or possible to deprive them of the Use of it? and if neither reasonable nor possible, what Title does he deserve who makes any such Attempt?

Q. 9. Whether there was any thing false, scandalous or malicious, outrageous or intemperate, in the Discourse of any of those against whom the Preacher levell'd his ecclesiastical Artillery, because they presumed to talk of his Holiness? Or had there been any such, was not private Expostulation, a more proper Way to ~~admonish~~ *reprove* than publick Railing?

Q. 10. With what Grace could Vice correct Sin, or *Catiline* accuse *Cethegus*? whether he should not first have pull'd the Beam out of his own Eye, before he pretended to take the Mote out of those of his Brother's or Sister's? Whether a great Part of his Sermon and a certain Letter which you have seen, were not more intemperate, outrageous and opprobrious, than any Talk which is known to have pass'd among any of those he aim'd at?

Q. 11. Whether the raising his Battery upon another Man's Ground, to be within Gun-shot of those he intended to cannonade, and firing so furiously upon them, was not only an Abuse of the Place wherein he stood, and the Liberty with which he was there intrusted, but also highly impertinent and ill manner'd?

Q. 12. Whether his preaching there in such a Manner, as to affront some, alarm others, and put the whole Congregation into a Discomposure unfit for the solemn Occasion of the holy Sacrament, then ready to be administred, at a Time when nothing shou'd have been heard but the soft Breath of Unity, Peace and Concord, and the holy Commemoration, was not moreover highly irreverent and unseasonable?

Q. 13. Whether he should not remember, that it is his Duty as well as his Profession, to imitate the Example, and observe the Precepts of our Saviour, who was meek and humble, who when he was reviled, reviled not again, who rebuked his Disciples for a Spirit of Revenge, and gave the following Precepts to them and

their Successors, *Love your Enemies, bless them that curse you, do Good to them that hate you, and pray for them that despitefully use you and persecute you?*

Q. 14. Whether a young Fellow of five and twenty who boasts of thirteen Intrigues, does not make a very indiscreet Use of his Tongue, and a severe Satire upon himself? And whether such Conduct is not more like a Priest of *Venus*, than a Minister of *Jesus Christ*?

Q. 15. Whether Insolence or Impudence are any Marks of Innocence? And whether a bold Assertion, that a Man has done nothing but his Duty, without any other Defence, can ever be thought a sufficient Acquittal against any Accusation whatsoever?

Upon these Queries and Letter to Mr. *Ralph*, he was so good as to come to C. H. at the *Red Lion* in *Ingatstone* the same Day; where, after some Discourse, he propos'd the Agreement often mention'd in these Papers, which he confirm'd two Days after, *Saturday* the 15th, having then seen Mr. *Ward*; but instead of signing the Agreement, Mr. *Ward* thought fit after a few Days to write the following Letter to C. H.

Nº VIII. Mr. Ward's first Letter to C. H.

S I R,

Margaretting, Nov. 18, 1735.

THE Sermon that is the Subject of your Letters and Queries, was compos'd and delivered at *Kedleston* in *Derbyshire* three Years ago. Had you at first taken the proper Way of coming at this satisfactory Information, you should have had it from me, who now, in the presence of God, make this solemn Declaration, that neither in the Matter nor Manner of Delivery of it, on *Oct.* 26. in *Ingatstone* Church, did I intend any Abuse, Reproach, or Invektive against you, or your Family, whom I had never heard charged with that particular Crime. My Commission then warranted me to reprove within the Bounds of Charity and Decency. I believe I let nothing fall unbecoming the Character of a Clergyman, or which can any Ways be construed as wanting a due Respect to you. I am sure no such thing was by me designed; and whether others, or myself had taken offensive Liberties, or said more than the Occasion deserved, I hope time will shew, by the proper Acknowledgments that ought to be made. I am not afraid to explain my late Conduct in any Shape my Accusers may chalk out for me: And if they, whose Indignation I never studied to provoke, will not accept of the proper overtures I shall ever be ready to make of Peace and Christian Fellowship, I hope they will have no Pretence, at least, to find Fault with my Endeavours of clearing up my Reputation, in going as far as *being angry and sin not*, will justify me in the particular Remonstrance. If what I have confessed gives you an Opportunity of explaining

plaining your Motives, and shewing me that your Apprehensions were groundless, it may be no Cause of Uneasiness to you, and it will be a singular Pleasure to

Your humble Servant,

—— Ward.

N^o IX. *The Answer of C. H.*

S I R,

AT my return home on *Saturday* Evening, I had the Pleasure of meeting with yours of the 18th Instant, in which you are pleased to say, that the Sermon which was the Subject of my Letters and Queries, was composed and delivered three Years before at *Kedleston* in *Derbyshire*, which may not be improbable; but can it be truly affirm'd, Sir, that the second Edition at *Ingatstone* was, without any Alterations, Additions, or Amendments? You likewise solemnly (and I hope sincerely) declare, that in your Publication, you did not intend any Abuse, Reproach, or Invektive, against me or my Family, for which I return you Thanks; but can you, without Offence to Truth say, that no such things (tho' you may soften the Terms) were intended to any other particular Person or Persons? If you can, I am sorry Mr. *Sidney* should tell me it was aim'd at old *Prescott*, as he was pleas'd to call his Uncle, and that my taking notice of it would spoil his Game. If any Passages or Sentences were composed or uttered with regard to Mr. *Prescott*, others must be included; he was not a Pantomime to Play all the Parts of the Farce himself, nor could he in any trifling Visits monopolize all the calumnious Discourse, as if he had been in a *Rostrum*; and if any others were involved with him in any imaginary Crime (for I must declare I have not yet discovered any real one) a great Majority of that small number, were of that tender Sex which claim Civility even from Savages. Therefore, in their Defence, when by a great Concurrence of Evidence it appeared to me that they had been affronted, and insulted, (as I thought, without any Cause) I appeared as I have done. These were my Motives, and my Apprehensions I cannot yet think groundless. The Methods I took seemed to me most proper, and tho' to some others it might seem to be the furthest Way about, will, as I believe, prove the nearest way home. I shall always be ready to accept an Explanation of your Conduct, and any proper Overtures of Peace and Christian Fellowship. My Sentiments are sufficiently explained in my late Papers, which are in your Possession; and if you can convince me, that when you preached your late Sermon you intended nothing personal, that your Mind was free from all Rancour, Resentment, and Animosity, that the Time and Place, and several of the Expressions were well chosen, and properly adapted, and that you kept within the Bounds of your Duty and good Manners: My Mistakes shall, without any uneasiness

ness, be readily acknowledged. I hope some whom you know will preserve the same temper of Mind, which will be a singular pleasure to

Sir, your humble Servant,

Nov. 24. 1733.

C. H.

N^o X. *A second Letter from Mr. Ward to C. H.*

S I R,

MY absence from home most part of the Week, and some other accidental Avocations, have hindered me from answering your Letter sooner : The Sum of the Objections it contains is this, that thro' my personal Views and Prejudices to Mr. *Prescott*, I pointed the *acknowledged Additions* to my Sermon principally at him, who did but act in concert with some other Personages who have suffered by those Additions ; and therefore that you, the Defender of injur'd Innocence, was provoked to enter the Lists, and reprove the Offender.

Now, Sir, I deny that I was in the least offended with those Ladies who made my Amour with Miss *B——d* an occasional Subject of their Conversation ; unpolite, certainly, had been the Attempt to abridge them of that Freedom, which Nature and their own Inclinations in several Respects may fairly entitle them to ; and, I can sincerely declare, that my private Resentments never rose to that undue Pitch of prostituting the Cause of Religion to my propos'd Defence ; and had I been admitted to an Interview with you, before you erected your late arbitrary Court of Inquisition, I had properly studied your Conviction, by the most solemn Assurances of my abhorrence to all unseemliness and asperity of Carriage, that puts on the least Appearance of sullying the Brightness of the Ladies Characters. 'Tis to be hop'd that you and I, and others, who may at any Time appear their Advocates, will be true to our Trust, and defend them with Courage, as we may pretend to love them with Innocence : But pray where's the Difficulty in separating the Personages ? Where the Offence to good Manners, in singling out a *scabbed Sheep* ? where the Injustice, in fixing a proper share of blame upon your busy *Pantomine* ? * I mean in common Conversation, for by the Circumstances of my Sermon, 'tis impossible to suppose I would intend the least personal Reflection upon him. + He, the BEHEMOTH of Defamation, scorn'd to be under any Obligation to foreign Invention, for that pious Story of aiding and abetting ; in this he monopoliz'd all the calumnious Discourse, and could he be deem'd Innocent, when under the Guilt of framing such a profound Falsity ? As soon you may convince me of his blessed Disposition to Peace-making, his diffusive Hospitality and Affection to

* *Sic.*

† In a Copy of this Letter in the Hands of Mr. *Ralph*, an Interlineation is since inserted, that he intended none upon any other Person.

Jaco-

to *Jacobitism*, his low and evasive Denial of what he had not long before so peremptorily asserted, is a Matter of fact that rests upon the Faith of undeniable Witnesses, and to their Testimony the Appeal must lie. When a Servant cries shame upon a Man who stands convicted in the Face of the World for so notorious an Enmity to Truth, 'tis then, no Wonder, that the Preacher becomes his Enemy, the Doctrine a particular Reflection. *Cain* said, every thing knew him to be a Murtherer; impossible, unless his Conscience was to him that every thing. For once pray make the Inference yourself. — Your *Minion* Mr. *Prescott*, by contracting a general Dissuasive from a Crime, into a personal Application, was, as the King in *Hamlet*, at the Representation of the Play; and where is all this Farce? I am afraid he was gall'd too much to the quick, to find one of your Jokes in it. My publick Reproofs upon that Occasion were, sincerely speaking, quite general; and was I to be abused at all Events, because to Mr. *Sidney's* good Uncle they accidentally and uncivilly came home, and indeed, I cannot see how they well could be avoided? The Sinner was as it were taken in the very Fact, and has ever since, by his blustering under the *Defendit numerus*, pleaded guilty to the Charge, which he has brought upon himself, by crying Whore first. In this iniquitous Relation you bore no Part, the Ladies had too much Honour to coin and utter so adulterate an Impression; and can you say this is only an imaginary Crime? Can you yet with all your mighty Penetration discover no real one? Is it so trifling a thing to sacrifice all the Regards, the common Regards that are due to Truth and the Rights and Comforts of Society, to a wild, Peak * or some worse Motives? What then becomes of all your concurring Evidence, of your whole Mass of Scurrility? Disengage your self from this great Dictator, and bid him no more to say to you, go and do *Thou likewise*. But a Word with you, as to your last Subterfuge, I am sure Mr. *Prescott* was aim'd at, because Mr. *Sidney* declared so. — Hold, good Sir, this will appear too weak a Foundation to shore up your Fabrick of Defence: Mr. *Sidney* received your first Letter before you had one Interview with him, and what were the Contents of it, I wish I could, for your sake, transgress the Rules of Charity, in judging of it. Had you form'd your Sentiments upon a calm and deliberate Inquiry, Hearsays and forc'd Constructions had not then been your faulty Rule; you had not then hurt your Reputation, by condemning what may be asserted you could possibly be no proper Judge of, unless at all Events you are determined to find fault with a Discourse because it is illustrated with *The written Word of God*; and perhaps you may call this the nearest way home. But the time will come, I presume, when you will have quite different Conceptions. Now, Sir, did not you brand me in a very unbecoming Manner, with preaching an occasional Sermon against some particular Persons, before Mr. *Sidney* made this alledged Discovery,

covery, as you certainly did, what Excuse must we have next, or into what other Channel will you direct your Thoughts, to convince the World, that you have not treated me with too rash Censures, and unwarrantable Accusations. Mr. Sidney has amply defended himself, and your Attacks upon him in your Letter to me are so very harmless, that nothing but a Defence can make them considerable. I shall only say, that, as he had no Commission from me to declare that any Person was my particular Mark, he may have just Reason to blame you for divulging what was as *humour* much a Matter of Secresy as of ~~Humour~~, and to approve the Truth of that safe Maxim,

Quid de quoque viro, & cui dicas, sæpe caveto.

Excuse me for adding, that when he saw an *Ægyptian* smiting an *Hebrew*, one of his Brethren, was he to be so far from avenging the Wrong, as to encourage and assist the Doer of it? I must say that a Cause seems to be gasping for Life when 'tis brought so low as to hang upon common Hearsays and Breaches of Faith; they are generally the last Pangs, and portend a sudden Dissolution.

I am,

Your very Humble Servant,

Margaretting.

Nov. 29. 1735.

Ward.

N^o XI: *Answer to Mr. Ward's second Letter.*

S I R,

I Met with yours of the 29th of November, in my Way to London, where a multiplicity of other Affairs admitted no leisure for an Answer, or so much as a deliberate Perusal.

I received it with great Pleasure, hoping to find an Explanation of your late Conduct, and your promis'd Overtures of Peace and Christian Fellowship, with some Arguments tending to prove, that when you preached your late Sermon, you had no personal Intention, that your Mind was free from Rancour and Resentment, that the Time and Place and the Expressions remarked, were well chosen and properly applied, and that you kept within the Bounds of your Duty and good Manners; but how fleeting are all our Hopes! I soon found that the *Æthiopian* could not change his Skin, nor the Leopard his Spots. You have indeed given a clear Explanation of your Conduct, as I think, not much to your own Advantage, when, instead of your Overtures of Peace and Christian Charity, and shewing a Mind free from Rancour and Resentment, you have been as lavishly profuse of the most spiteful, rude, indecent Expressions of Rancour and Malice, as if you had sacrificed all the Regards, the common Regards due to Truth, Reason, Charity

Charity and Decency, to a wild Pique (not Peak as you learnedly spell the Word) or to some worse Motives.

What is further contained in your long Letter seems to my shallow Understanding only a confus'd Chaos of Cant and Jargon, unmeaning Expressions, unjust Comparisons and Misrepresentations, no more to any Purpose in Hand, than the empty rattling of Beans in a Bladder.

But altho' the Letter be to no Purpose, it may be handled to some Purpose; that the Matter may be set in a true Light, I shall therefore pay it due Respects; but as you have not been pleased to answer any one Question or Position laid down in any of mine, address'd to yourself or Friends, I hope you don't expect any regular Answer to this loose Rhapsody of yours. I assure you, rather than undertake it, I would be obliged to pass a live-long Summer's Day in the idle Fatigue of hunting of Butter-flies.

You know, Sir, that Self is the Center of all human Actions, I shall therefore begin with what more immediately concerns me; and first, I think that either you are not very skilful in casting up Sums, or would be skilful in miscasting and misrepresenting; compare my Letter with your Sum of the Objections in it, and see if you have summed them up fairly.

For a further display of your happy Talent at Misrepresentation, you invite me to a Parley, and tell me, I am sure Mr. *Prescott* was aim'd at, because Mr. *Sidney* declared so; I defy you to find any such thing either express'd or implied in my Letter (whatever Confidence I may have in Mr. *Sidney's* Veracity) but upon this groundless Foundation, you are, it seems, without any Ground, to charge me with a Subterfuge.

Subterfuges, sham Pleas, and such evasive lurking Holes, are the miserable shifts of those who cannot make a fair Defence; they are no Weapons fit for the Assailant or Complainant; now as I have been all along Plaintiff in this Cause, and shall not easily quit my Post, what Occasion have I for Subterfuges? However, to clear up this Matter, let us go backwards, in order to set out right if possible.

Mr. *Ward* takes upon him to preach a very remarkable Sermon, in a Place where his Duty gave him no Call, and at a Time which ought to have put him under some Restraint: In this Sermon, the Warmth of his Expressions, his vehement Utterance, and the Direction of his Eyes and Hands, to particular Pews, and Persons, left no room to any of the sensible Part of the Congregation to entertain the least Doubt of a personal Intention, and forced Mr. *Ralph* himself (however inclinable to conceal the Spots in a Black Gown) to wish the Sermon had not been preached at that Time.

His Meaning being as transparent as his Expressions indecent, which were proved by Noon-day Evidence; there was ground sufficient to draw up a Charge. I was sensible the good Man, who is fertile
in

nSubterfuges, had Shelters ready to fly to, tho' they might have been as uselefs as a Sieve against a Storm, but, unluckily, in the interim comes a positive Witness to confirm all the other Evidence, a very intimate Friend of the Preacher, and one who is thought to be *particeps criminis*, freely confesses that old *Prescott* was aimed at in the Sermon, with this Addition, that if I took notice of it, I should spoil his Game.

I am sure Mr. *Sidney* has too much Honour to deny his Words, or to pretend that they were extorted, or wheedled out of him, under any Promise or Condition of Secrecy, and your Objection that he declared this without any Commission from you, must move either Pity or Laughter. If the Consent of the Criminal was requisite to the Admission of Evidence against him, I doubt we should have very few Convicts.

Where will you now find any Subterfuge or Breach of Faith? You may as well charge me with Murder or Theft, or the Breach of all the Ten Commandments; to what Purpose then have you fir'd your sputtering Squibs and Crackers, thro' above a third Part of your Letter? Unless you hoped to escape by their Noise and Stench; would not such idle Fougades, such vain Airs of Triumph, seem ridiculously impertinent in any other Person?

But, to come to a more cool and sober State of the Case as it now stands, I charged you with indecent Expressions in your Sermon; have any of the Expressions been denied, or can the Decency of them be justified? Will any one say the Time and Place were well chosen? If you had truly intended to preach against ill govern'd Tongues in general, would not the Sermon have been more proper in your own Church; and even in that Case, had it been like a prudent Surgeon, to apply *Cautsticks* where *Anodynes* would have been more suitable, and would not your own Example have been a necessary Preparative?

You would fain evade the Charge of any personal Aim or Intention; but how will you acquit yourself? was it not obvious to all who heard the Sermon? have you not own'd the Sermon to be occasional? have you not confess'd that you made Alterations in * it? were not these Alterations occasional? was not the Scene occasional? and was not the Occasion of all this generally known? You have indeed endeavoured to acquit yourself, as to the Ladies, I wish they may have Faith and Charity enough to believe you. I must confess, I find it difficult to reconcile the two Ends of a Contradiction, ^{and} when the whole Tenor of your Conduct declares the contrary; I can as soon believe Transubstantiation, or any thing, if possible, more contradictory to common Sense.

If it was aim'd only at Mr. *Prescott*, why was the Sermon preach'd when he was not present? Or at least, why were not the obnoxious Alterations omitted at a Time so unseasonable for them? And how improper was all your Heat and Vehemence against an absent Man?

I am

I am really concern'd at your gross Abuse of holy Writ, that Practice has been the Misery and Complaint of every Age, since the Beginning of Christianity. The Letter of those sacred Volumes has been often tortur'd and forced to say what it never intended; if you had read the Epistle of *James* before you preach'd your Sermon, you would have found, that the keen Darts which you flung at the Heads of others, more deeply wounded yourself. If your Amour would not allow you Leisure to read the Paraphrasts or Commentators, had you only looked into the Contents drawn up at the Head of the third Chapter, you might have found that you were not rashly nor arrogantly to reprove others, but rather to bridle your own Tongue. You would have found from the first Verse, that the whole Chapter is directed to such arrogant little Masters as yourself, and might with Shame have observed, whose were the Tongues which set on fire the whole Course of Nature, and were set on fire of Hell. Will you dare any longer to call your wilful Perversion illustrating your Discourse by the written Word of God?

And now I shall leave it to any indifferent Judges, whether it does not appear by the Process of this Contest, that you stand convicted of this short but heavy Charge, that you have abused your Neighbours, abused your Commission, and abused the written Word of God.

But perhaps it may be ask'd, what had I to do with all this? Why, if I see an Incendiary firing my Neighbour's House, may I not endeavour to extinguish the Flames? I was ashamed to see a half-callow, forward Bird, lately tumbled out of his Nest in the College, soaring on his new harden'd Pinions, and flying in the Faces of his Betters. I was willing to act in the Defence of injur'd Innocence, in the Defence of the Laity, against the growing Arrogance and Insolence of too many of the Clergy, who, if not liable to be called to account, would soon grow intolerable; and lastly, I thought it of Service to Religion in general, such furious hot-headed Preachers, being likely to drive more Christians out of the Church, than the more moderate of their Brethren, by their prudent Discourses and Behaviour, can persuade into it.

You complain that you are accus'd by hearsay; I would gladly know what Proof can be made of any Words or Expressions, inditable, actionable, or any way blamable, but from the Mouths of those who heard them; therefore how can my Accusation be called groundless?

Why it seems I should have first apply'd to you. For what Purpose? the more obnoxious Expressions were well proved, and as well understood. I could have expected nothing from you but Quibbles, Evasions, and Subterfuges, and we should have had no Dealing, unless I would have parted from Reason and Evidence, in exchange for your Bills of Assurance, a Sort of Stock, which I must confess, is in no great Credit with me. And now having, as

D

I think,

I think, done with the Sermon, your subsequent Behaviour shall be the Subject of my next, which shall not be long delay'd by,

Sir, your Humble Servant,

10 Decemb. 1735.

C. H.

P. S. I would not finish this till I had seen Mr. *Ralph*, and then hearing you were not in the Country, kept it by me to send with the other.

N. B. It was this Evening that C. H. had the Meeting with Mr. *Ralph*, at Mr. *Austin's* in *Ingatstone*, in order to push the Agreement, which, before Mr. *Ward's* second Letter, would not have been insisted on.

N^o XII. Second Answer to Mr. *Ward*, chiefly concerning Mr. *Prescott*.

S I R,

HAVING in my last dispatch'd what I thought necessary concerning your Sermon, and almost exhausted the Subject, I shall now come to your subsequent Conduct: You were pleas'd to tax me with Subterfuges and Excuses, when I thought I had no Occasion for either. I wish you may as easily clear yourself; your affected Bluster at the formal Tender of my first Letter, I can look upon no otherwise than as a bullying Subterfuge, to avoid coming to a fair Vindication; your affirming that the Sermon was preached three Years before, when you were conscious of the Additions and Alterations made in *usum Ingatstone*, was it not a mere Subterfuge? Your needless mocking of God, by a solemn Declaration limited to me and my Family, when the Charge required one much more extensive, I should have thought in a Layman a profane Subterfuge; what is it then when it comes from the Holy Robes? I cannot imagine what Subterfuge or Excuse we shall have for not executing your Treaty agreed by Mr. *Ralph*, and declaring under your Hand, that in your Sermon you aim'd at no particular Person or Persons, though I think it is not difficult to guess at the true Reason; but for what reason, after that, and the Christian-like Proposals in your Letter, you carry on the War in the manner you have done, God and your own Heart only know.

The most severe Storms of your Anger seem now contracted to fall upon the devoted Head of Mr. *Prescott*; against him you have surely emptied your Quiver of all its poison'd Arrows of Detraction; he (poor Gentleman) is clawed off back Stroke, and fore Stroke, and his Character both negatively and positively defined. He is not, it seems, (in your Judgment) of a Disposition to Peacemaking; you are not to be convinced of his diffusive Hospitality, nor of his Affection to *Jacobitism*, forsooth; but when you come to describe what he is, how monstrous the Figure appears? He is then a scabbed Sheep, a busy *Pantomine*, (as you call it) a *Benemotn* of Defamation, a self-conscious, guilty *Cain*, a Monopolizer of

of calumnious Discourse, a Framers of profound Falsties, and what is surely very bad, he is my Minion, and my great Dictator. You might as well, when your Hand was in, have named twenty ugly things more as unlike the Original; but what you have done, is more than sufficient for one Meal, and smells so rank, it is not worth setting by; perhaps, as you have cook'd up your *Gallimaufry* with your windy Froth of whipt Cream and Alloes, it may please two or three vitiated Palates, but I am confident it will be nauseous to every Person of any tolerable Taste. If you had thought of your safe Maxim, *Quid de quoque viro, & cui dicas saepe caveto*, you might have saved yourself a great deal of Labour, and some Remains of Credit.

All Painters are very apt to charge, as they call it, and make their Figures and Features more remarkable than they appear in Nature, and in drawing of Characters there is generally too much of Satyr or Panegyrick; but your Picture is so very unartful and unressembling, that if you had not writ the Name at length, no Mortal could have thought of any thing like it.

I assure you, Mr. *Prescott* is neither my Minion nor Sweet-heart, neither my great nor little Dictator; but as he is a Neighbour, a Gentleman, and a Friend, I am ashamed to see him so scandalously abused; some of your Friends have tasted of his Hospitality, and, I dare affirm, had no reason to find fault with it. I am sure I ought, on this Occasion, to do him the Justice to own, that I have been often entertained at his Table with Elegance and Plenty; nor can I omit this further Justice to him, that I have been witness to several of his laborious Endeavours to restore Peace among his Neighbours; and in his own Case, I have known him embrace a Reconciliation, and the Breach of it afterwards not owing to him.

Thus far I hope you may be convinced, if you have not shut your Eyes and Ears against Conviction; I must confess, indeed, that I never heard he either had or pretended any Affection to *Jacobitism*; but will you call this a Crime?

What notorious Actions then has this grievous Sinner been guilty of, to deserve such a Load of foul Language? Why, it seems there is something of a Story of aiding and abetting, he having (as it is said) charged Mr. *Ralph* as an Assistant or Favourer of Mr. *Ward*, in an Affair then in-hand.

You have accused Mr. *Prescott* with the Invention of this pious Story, (as you call it;) now, as you could not have the least Shadow of a Reason to support it, your Accusation, as to this Point, must be false and groundless.

To proceed further; how do you know that any, and what Story was so much as vented by Mr. *Prescott*? Were you present at his Sermon? Have you at any time since applied to him, either for his Words or Meaning? Does this Part of the Accusation depend upon any thing more than Hear-say, loose and indefinite Hear-say, without any particular Words or Expressions? Dear

Sir, try if you can reconcile the jarring Parts of your Letter, and compose it into any degree of Consistence, and ask your own Conscience, if you have made use of just Weights and Measures.

But supposing Mr. *Ralph* was charged with assisting or favouring Mr. *Ward*, was Mr. *Ward's* Attempt lawful or unlawful? if lawful, was it a Crime in any of his Friends to assist him? If any Methods were taken which Mr. *Prescott* or others might think not very fair or honourable, to compass a Design not unlawful in itself, what does this Fault or Error amount to? Have you not been exaggerating Mole-hills into Mountains?

What was there in all this, which could over-boil Mr. *Ralph's* Anger to that degree, that it is not yet cool, but seems to be subsided into Malice? What that could provoke Mr. *Ward's* Christian Temper into such an Excess of declamatory Bombast? But indeed the Heat of his Imagination seems to hurry him into that degree of Blindness, that he cannot see the Difference between hurting a Man's Corns by a casual Stumble, and wilfully cutting his Throat; he treats a Scratch like a Cancer; and if a Candle or two be lighted to look into a dark Story, he cries out as if the World was to be set on Fire.

But I am inform'd, (and apt to believe my Informers) that Mr. *Prescott* explained his Meaning to reach no further, than that Mr. *Ralph's* Name was made use of in a Letter of Mr. *Ward's*: Now, Sir, can you lay your Hand upon your Heart, and seriously affirm, that there was not, in any of your Letters to Miss *B—nd*, some such Passage as follows?—Dear Miss *Sally*, Mr. *Ralph* may end it before you and Mamma leave the Country. And if you did not in the same Letter acquaint her, That her Fortune was 18 hundred Pounds?—If there was any such Passage, and it came to Mr. *Prescott's* Ear, or whether it was true or false, if he had an Author for it, your civil Title of the *Behemoth of Defamation*, who scorn'd to be under any Obligation to a foreign Invention, is as void of Justice as Good-manners; and your charging him with the Guilt of framing such a profound Falsity, is only a profound Piece of groundless Scandal.

To go through all your Ribaldry, would be worse than wading in a Dunghill; and what does it all prove? it proves indeed, that the Preacher and the Letter-writer are the same Person; and that the Sermon will want no further Comment or Explanation; but it does not, in the least, prove Mr. *Prescott* to be the Person you have represented. I doubt it will hardly prove, that Mr. *Ward* abounds either in Truth, Justice, good Sense, or Good-manners; or that his Behaviour is suitable to the Character either of a Gentleman, a Clergyman, or a Christian.

If you write any more on any of these Subjects, let me intreat you to stick closer to Fact and Argument, and not to tire a worn-out old Fellow with following you over Hills and Dales, through Bushes and Briars of Scandal and Impertinence; but if I may give

give you one Piece of Advice, in return to many of yours, it shall be only this, *Go thy way, and sin no more.* I am,

Sir, your Humble Servant,

14 Dec. 1735.

C. H. in the singular Number.

P. S. You charge me with some Attacks upon Mr. Sidney, which, it seems, are very harmless; and so they must be, for I am sure I neither designed nor knew of any; you might therefore have kept your safe Maxim for your own Use, who seem very much to want it; nor was I ever in *Agypt* or *Barbadoes*†; and as the *Agyptian* smote first, I doubt he will fall to your Share. However, I congratulate the *Gemini* in the *Zodiac* of *Margaretting* on their happy Union; never two Parts of a Tally joined better; never were Knight and 'Squire more equally match'd——*Et cantare pares, & respondere parati.*

The two last Letters were left at Mr. Ward's Lodgings, Sunday, 14. Dec. and the following was left, Monday the 15th, at the Crown in *Ingatstone*, by a Servant of Mr. Ralph; but when the following was written, Qs.

Nº XIII. Mr. Ward's third and last Letter to C. H.

S I R,

YOur unmanly Treatment of me who have appeared so officious in my Concessions to you, must justify me in my Demand upon you, to hasten the proper Submission; as my Reputation has been intemperately attack'd by you, upon bare Surmises and idle Dreams, what Excuse can you now form for your Backwardness, to discharge so necessary a Piece of common Justice? Far be it from me to threaten you with an Attempt, to renew your Acquaintance * with a *Newgate* Cell; but you cannot seriously blame me, if I content myself with an Address to the World upon my Sermon, that you have charged with scattering Filth and Ordure; and if you be found to persevere in your haughty Silence, will not impartial Readers interpret it into the Motives of a rivetted Attachment to an ungrounded Opinion, which, to recant in a proper Way, can methinks be no Debasement to your great Figure, especially as it will be esteemed the best Expedient to merit the Forgiveness of,

Your very Humble Servant,

Ward.

Margaretting,

Dec. 13, 1735.

Par nobile Fratrum.

Nº XIV.

† Mr. Ward is said to be a Native of that Island.

* C. H. had the Misfortune to be confined in *Newgate* during the two Suspensions of the *Habeas Act*, under K. G. I. for what Reason no Mortal ever yet knew; therefore cannot think himself one of those who ought to be ashamed of it; but he had no Acquaintance with the Cells there, they being built some Years after for other Sorts of Persons.

N^o XIV. *The Answer thought most proper to the next preceeding, but the sending delayed upon Request, and a Proposal of Accommodation.*

I Profess (Mr. *Ward*) that the reading of your Letter, which I received this Morning, put me in almost as much Disorder as I believe you were in at the Writing. I was really concerned to hear you complain of my Treatment of you, who have appeared so officious in your Concessions, when, if you had not quite lost your considering Cap, you must have recollected how, and why you had flown from your Treaty concluded by your *Plenipo*, that you should clear yourself from any personal Meanings in your Sermon; and how, afterwards, instead of your promised Christian-like Overtures, without any Provocation, you attack'd me and others in a disorderly intemperate Letter, to which you have had too long, and, I think, full Answers.

The Disorder seems to grow upon you, when you talk idly of my haughty Silence; for I am certain, that in your lucid Intervals, you sincerely think, that my Fault has been in speaking my Mind too fully, and with too much Freedom.

But when you mount into your airy Flights of Submissions, Recantations, and Expedients to merit your Forgiveness, you certainly were elevated upon the highest Pinacle of *Quixotism*. That whimsical Knight could not more unseasonably have put on the lofty Airs of a Conqueror, when he lay with aking Bones, under the Bangs and Bruises of an unfortunate Adventure,

The rest of your Letter is nothing but the Foam and Froth which is apt to rise about the Mouths of disordered Persons; I would not however, by any Means, discourage you from your intended Address to the World; rather than the Publick should be depriv'd of such a Jewel, I would willingly be a Subscriber for half a Dozen Copies, without the Advantage of a Seventh *gratis*; but I hope before you set about so important a Work, your Friends will advise you to prepare yourself by a little Phlebotomy spare Diet, and a moderate Use of Hellebore for a convenient Season.

I never had much Interest or Acquaintance in the College of *Bedlam*, and have almost lost what little I had in that of *Newgate*; but if you apprehend that you, or any of your Friends may have Occasion to retire to either of those royal Foundations, I shall very readily be serviceable towards a good Accommodation, as far as lies in the Power of,

Sir, your Obliged Humble Servant,

Theobald's Road,

15 Dec. 1735.

C. H.

P. S. As further Tokens of your Disorder you seem to have forgot your own Christian Name, if ever you had one, and by your Motto, I suppose you fancy your single self to be a double Personage, or intire *Gemini*, for in such a Piece of Work, surely there was no Occasion for any brotherly Assistance.

N^o XV.

N^o XV. To Mr. Ralph.

S I R,

Deferring to another Opportunity a due Notice of some of your late Behaviour, especially your childish Bugbears of Quarrels and Fighting, flitting Noses and cutting off Ears, which gave no Terror, nor could be of any other Use than to shew your Teeth, and give you more the Appearance of a *Boutefeu* or an Assassin, than of a Messenger of Peace; I shall now once more desire, and insist, that you let me know why the Agreement you made with me on the Behalf, and by the Consent of Mr. Ward, was not perform'd, which I think you cannot refuse, with Justice, to,

Sir, your Humble Servant.

20 Dec.

C. H.

The real Design of this Letter is mentioned in the Numbers XVIII. and XXI.

N^o XVI. Mr. Ralph's only Letter.

S I R,

WHEN I met you at Mr. Austin's, I thought I had given you Satisfaction to your former Letter, in which you asserted, that I knew it was agreed, that Mr. Ward should declare, under his Hand, that when he preached his late Sermon, he had no Aim or Intention against any particular Person or Persons. I then told you it was impossible I could make such Agreement for him, for I had not Instructions from him to do so, but would persuade him to give you Satisfaction, which, I think, he fully did in his Letters to you; and, at the same time, I told you, (as he had said) that it was contrary to the Advice of all his Friends to do what I had engaged him to do.* I remember I told you, by way of Caution, and for no other Design, that Laymen would not bear the same Treatment that Clergymen were forced to do, for we have no Arms either of Offence or Defence; but as to flitting of Noses, or cutting off Ears, I used no such Expressions. I am certain I deserve not the Name or Character of a *Boutefeu* or an Assassin, for I never blew up or encouraged any Quarrel in my Life, but could wish every other Person had such an hearty Disposition for Peace as I have. My Behaviour with such childish Discourse shall give you no more Offence, neither do I intend to trouble you with writing any more than this, that I am

Your most Humble Servant,

Ingatsione,

20 Dec. 1735.

Thomas Ralph.

X^o XVII.

* The Engagement own'd.

N^o XVII. C. H. to Mr. Ralph.

SIR,
WHEN you undertook, at my House, that Mr. *Ward* should declare, under his Hand, to the Effect as has been mentioned, I had reason to believe it was by Commission from him, because you had made the same Proposal, as from yourself, two Days before at the *Lion*, but would not promise for the Performance till you had spoke with him; which, when you did me the Favour of coming to *Furseball*, you told me you had done, and I knew you went to him soon after I parted from you at *Ingatstone*, so I thought I had no Occasion to require any Credentials.

As to the other Part of my Letter and yours, I must beg of you to recollect your Memory, you will then call to mind it consisted of two Parts: You told me at *Furseball*, that it was not lawful for Clergymen to fight, but that Mr. *Ward* might have Friends to espouse his Quarrel; and that if you should be ill-used, you did not question but you had Friends who would resent it in such a manner as you could not do yourself.

Pray recollect afterwards, whether you did not tell me, in the Ground Room at Mr. *Austin's*, that some Gentlemen had said, that if any Person had used them as I had Mr. *Ward*, they would make no more to do, but slit his Nose, or cut off his Ears wherever they met him? Did not I reply, that I only laugh'd at all those things? which was all the Notice I took of those Discourses at either Place, both which I thought improper Scenes for a Quarrel; and therefore, to shorten the Discourse at Mr. *Austin's*, I press'd your going up Stairs: But if you did not there mention flitting Noses, and cutting off Ears, there never was a Word of Truth came out of the Mouth of God or Man.

What Advice Mr. *Ward* had from his Friends to avoid his Agreement, (for I must call it his) or for what Reasons, I can but guess; why I think his Letters were not satisfactory, hath been already declared, and would take up too much time here; so that only recommending a serious Recollection, I now take my leave, and subscribe myself,

Sir, your most Humble Servant,

Furseball,
 21 Dec. 1735.

Cha. Hornby.

N^o XVIII. C. H. to Alexander Prescott, Esq;

ST. *Paul* (you know Sir) tells us, he fought with Beasts at *Ephesus*: What Creatures I have been engag'd with in *Essex* is difficult to define; I would not call 'em Beasts, and can hardly allow them the Characters of Men. The noble Pair I have upon my Hands, are in a present state of Rest, under a kind of Armistice. But to make up a *Triumvirate*, I have now a third to deal with, who gives me more Concern than both the others.

When

When *Cæsar* (among the rest of his Assassins) saw the Dagger of his Friend *Brutus* lifted against him, it sunk his great Heart, he wrapp'd himself up in his Cloak, and submitted to his Fate: But my Case is not quite so desperate; I hope, still to maintain my Ground. I looked upon Mr. *Ralph* as my Friend, and was willing to preserve his Friendship; for which Reason, his visible Biass and Partiality towards a Cause, which, I thought, had not merited much Favour, passed by unobserv'd; his first fighting Story, and the Non-Performance of his Treaty I should have slipt over, had not I been afterwards provoked by Mr. *Ward's* outrageous Behaviour: But upon that, when I found myself trifled with in the Matter of the Agreement, and that, not only the ill Manners and Absurdities, in **Ward's* scandalous Letter, but the Threats of Noses and Ears, unfit for any human Tongue, seem'd also to be favoured with Mr. *Ralph's* Approbation, nothing but mere Insensibility could be regardless of such Enormities.

As I had (for some Reasons) passed them by at first, I waited for an Opportunity, which not offering, I wrote to Mr. *Ralph*, that no new Hare might be started to embarrass any future Accommodation; that Letter, tho' somewhat severe, he favoured with an Answer, to which, I hope my Reply contained nothing rude, or impertinent; however, it seems, it was committed to the Flames: He may be assured, I shall retain more Respect for the singular Favour of his.

Fire is of a purifying Nature, but I doubt the burning that poor Letter will hardly purify his Conscience; nor can I think Fire or Sword the best (tho' they may be the shortest Deciders of Controversy) and have been too often cruelly applied by Ecclesiasticks to those Purposes.

If it be observed, that Mr. *Ralph* owns the Engagement § he had made for his Friend *Ward*, and to clear him, disowns his Instructions, after what had passed between us (as appears in my Letter) is he not justly chargeable with some small Deviation from plain Dealing, Truth and Sincerity.

Wars and Fightings ought not to be encouraged by the Ministers of the God of Peace; but flitting Noses, and cutting off Ears, have something so abhorrent to human Nature, that it cannot be thought over Modesty in any Man to be ashamed of them. But that Mr. *Ralph* uttered the Words I have charged upon him, or fully to the same Purpose, I am ready to make Oath before any Magistrate, and for the Truth of it I now solemnly appeal to the great Creator of the Universe, the only Searcher of Hearts, nay, I appeal to his own Conscience, and I expect he shall either deny or acknowledge it, and this I hope, some of his Brethren will be so kind as to let him know, to prevent a more publick Call.

* Vid his 2d Letter.

§ N^o XV. § V. 2. N^o XVI.

When many (alas too many!) of those who set up for our Guides and Pastors, wander too far from the Paths of their Duty, is it strange if their Flocks and Followers go astray? when they shift their Notions of Good and Ill, of Right and Wrong, according to their present Convenience, Interest, or Humour, how shall those under their Care, distinguish one from the other? Virtue dwindles into an Empty Name, and Religion is looked upon only as a State Engine, a sort of political Trap, set by Knaves, to catch the Ignorant. For my own part, Heaven be thanked, I am fully settled in my Thoughts of Religion: But are not such Servants of God doing the Work of the Devil, and instead of spreading the Bounds of Christianity, are they not peopling the Regions of Satan, and making themselves the greatest Promoters of Vice and Impiety, Atheism and Infidelity.

———*Pudet hæc opprobria*———
Et dici potuisse, & non potuisse refelli.

P. S. The Compliment of the Day waits on you and your good Family, from all here. Copies of what lately passed between Mr. Ralph and me, are inclosed, and submitted to your Consideration by,

Sir, Your very humble Servant,
Fursehall, Christmas-
Day, 1735.

C. H.

N^o XIX. *From C. H. to Mr. Ward.*

S I R,

I Have been almost three Weeks indebted to yours dated 13 Decem. but received the 15, and left the same Morning at the Crown in Ingatstone, having been two Days travelling from Margaretting (if ever there.)

As soon as I arrived at my Lodging in London, I prepared an Answer; but being too late for the By-Post on Monday, kept it by me 'till the next Night, and at Mr. Holt's Request, it has been ever since detain'd.

Your whole Letter was so very excentrick, so far out of the common Road, or, indeed, from any rational way of Thinking, that I could not treat it in any other Manner than as I have done in the inclosed. *

My unmanly Treatment, and your officious Concessions, were Things really surprising, if they were writ according to the Date; you had then received but one Letter from me, which I am sure was neither unmanly nor uncivil; but as your Letter dated 13 December, was certainly subsequent to your very abusive one of the 29 of November, how could you say any thing of your Officious Concessions, when you had left 'em like mere Excrements, as soon as they fell from you, and thereby deserved more than all the Asperity of my following Letters.

* The inclosed was N^o XIV.

The

The whole Piece was all of the same Stuff, yet I was willing to have concealed my Thoughts upon it, and would willingly have been saved the Trouble of any more Words or Letters on these unpleasing Subjects, but as I suppose the same Friends who advised the Avoidance of Mr. *Ralph's* Engagement, may have prevailed with you to reject Mr. *Holt's* good Offices: I think myself obliged to proceed somewhat further.

The Matter of the Sermon is now (as I think) quite done with, you not having offered one Argument in its Vindication, nor any thing which deserves the Name of an Answer to any of my Objections; the Cause now before us is above a Month younger; I shall take no more Notice of what concerns myself in your Letter of the 29 *November*, but as you have fully shewed there, that you can sometimes transgress the Rules not only of Charity, but Truth and common Decency, and have rudely and falsely aspersed a Gentleman of good Rank, Character, and Family, as a BEHEMOTH of Defamation, and a Framer of profound Falsties. To enter no further into the rest of your Scandal, it will certainly be incumbent upon you, either to maintain your Charge, or acknowledge the Offence.

I take all your Invectives to hinge chiefly, if not only, upon a Passage in a Letter of yours to Miss *B----*, said to be as follows, ——— *Dear Miss Sally, Mr. Ralph may end it before you and Mamma leave the Country.* ——— Now, Sir, if in any of those Letters there was any such Passage, or to any such Purpose, and if in the same Letter you farther told her, *That her Fortune was 18 Hundred Pounds*, these are Things too remarkable to have slipped your Memory, therefore, I must be so free, as to tell you, that a serious sincere Answer to this Point is expected, and will be insisted upon, in the first Place as a Piece of common Justice to a Gentleman so notoriously abus'd and affronted. The sooner you favour this with an Answer, the more you will oblige,

Sir, Yours, &c.

Furseball, 3d of

Jan. 1735:

N^o XX. C. H. to Mr. Ward.

S I R,

I Have in vain waited ever since the third Instant, for something in return to mine of that Date; for I must confess what I had met with before gave me no great Hopes of an Answer, altho' it was desired only to one plain, and in my Apprehension material Question, Whether the Expressions, said to be contained in a Letter of yours to Miss *B----*, were to the Effect mentioned or otherwise?

I am sorry to hear they have been denied, and that the Gentleman, whose Character you have so roughly handled, was thereupon accused of endeavouring to sow Discord between two Brethren of the Gown, for I think I have good Reasons to believe

the Fact, in which thought I am much confirmed, by the old Proverb, that *Silence gives Consent*: I therefore hope that this Silence of yours is not to be imputed to any Haughtiness or Sul- leness of Spirit, but proceeds from a just Humiliation and Contrition; for if you had not call'd to mind some such Expressions, I really think, you would not have been so backward in vindicating yourself, and repelling the Falshood.

How then could you asperse that Gentleman, as the In- ventor and Framers of profound Falsties? How could you be so hardy as to give him the Lye, in a Matter, which, in your own Conscience you knew to be Truth? Consider if this did not carry too much of a *Corinthian* Countenance: But your present Ta- citurnity leaves room to hope, you are not quite impenetrable to Compunction, nor have totally lost the Faculty of Blushing. Who (good Sir) ought now to come to Recantations and Submissions, Should not one Mr. *Ward* find out some Expedient to merit the Forgiveness of a Neighbour so grossly abused? I shall not now enter into a Recapitulation of Matters, which have been already, per- haps, more than sufficiently discussed, but I must think, that the first Offence was not only confirmed, but much aggravated by the latter: The first-born Monster had some Modesty, and crept under a scanty Fig-leaf Disguise, tho' it was soon blown off: But the other appeared boldly naked, in defiance of Shame; and they now stand equally expos'd in their native Deformity. It is to be hoped they may be both stifled together, and a more publick Disgrace prevented, by a timely Application to those, who, without any just Cause, or Provocation, have been very indecently affronted. For my own Part, if I may enjoy the inward Pleasure, of having, in some Degree, contributed to the appeasing of the Storms and Whirlwinds lately raised in our little *Vortex*, and settling the dis- turbed Matter, into a right Situation, it will be the utmost Satis- faction desired by

Sir,

Your humble Servant,

Gray's-Inn, 20

C. H.

Jan. 1735.

My Service to Mr. *Ralph*, I hope he will pay some Regard to the *Manes* of my martyr'd Letter, and not force me to Methods which may be as displeasing to him, as to

His humble Servant.

N^o XXI. C. H. to Mr. Prescott.

Good Sir,

I am obliged for the Favour of two of yours of the 10 and 12 Instant, in Answer to which, I must entirely agree with Mr. *Serjant*, that the first Offender (in this or any other Cause) ought to submit: Let us see then, by whom the first Offences were

were committed, and from what Sources all our late Contests have derived their troubled Streams.

The first Occasion was certainly *Mr. Ward's* Attempt upon our young Neighbour, in which, no Trace is now apparent, of any one fair and honourable Step; the indirect Methods he took by Servants, and other base Instruments, to betray and seduce an innocent young Creature (hardly out of her Childhood) into a Clandestine Marriage, without the Consent of her only surviving Parent, under whose Care and Tuition she was placed, by the Laws of God and Man, deserving quite contrary Appellations, not to mention his unmannerly Behaviour upon his Disappointment.

The Laws of this, and all other civiliz'd Nations, are, and have been, justly very careful to prevent such Clandestine Marriages; and certainly Reason and common Sense, must oblige all, who will be guided by them, to support, by a general Suffrage (what it seems was not thought allowable for you to say) that it is a greater Crime to steal a Child than a Horse or any other Chattel.

If in the Course of his Intrigue, *Mr. Ward* took the Liberty of making an improper Use of the Name of *Mr. Ralph*, which, tho' the former thought fit to deny, yet being twice positively charged since, hath tacitly confess'd; what Crime was it in you? what abuse of the Tongue? Was it not rather an Act of Friendship to give *Mr. Ralph* this Information? I would own myself highly obliged to any Man, either of the Clergy or Laity, who would be so kind as to resolve me.

I shall be as ready to make my Acknowledgments to any one, who can exculpate *Mr. Ward* thus far. But when in Pursuance and Accumulation of these Offences, he took upon him to dress up a Sermon, to revile you and others, without any just Occasion, and without Remorse for this, to take afterwards such indecent Liberties with your Person and Character, as he did in his Letter of the 29. *November* (of which you have a Copy in your Hands) I challenge the World to form the least shadow of an Excuse for this Behaviour.

The Scandal of the Letter is self-evident, and the indecency of the Sermon in all its Circumstances, has been already so fully laid open, that it requires no further Notice here. Now if he, or any other Clergyman, shall so far abuse his Character and Commission as to vent publickly in the Pulpit, his private Rancour and Resentments, well or ill grounded (the latter of which was his Case) and abuse particular Persons, under the Pretence of reprov'g Vice; shall he not be liable to Notice and Reprehension? I believe no reasonable Person will maintain the Negative: Where then was my Offence in the Part I have taken?

I must presume to say it has been fully proved upon *Mr. Ward*, that as well by his Sermon as his Conduct, previous and subsequent, he has been thus far the first and only Offender. Now this
being

being undeniably the Case with him, let us see how it stands with Mr. *Ralph*.

I must in point of Time, as well as for other good Reasons, give you the Precedence in this Case as well as the other; and here I am obliged to observe, that there is some Difference in the State of the Facts between you and him; yet if you charged him generally at first, as being assisting to the other in his Intrigue; sure he ought to have been satisfied with your restrictive Explanation, that you meant it no further than the Use made of his Name, in a Letter which you had good Reason to believe. I leave this to any indifferent Judge, and if any Resentments were to be retained, whether they ought not to have been pointed at that Person who first abused his Name, and then denied it? Neither can I see how his Reception of your last expostulatory Letter can be reconciled either to good Sense, good Manners, or good Nature.

As to Mr. *Ralph*'s Concern in the Matter of the Sermon, I am willing (notwithstanding any Suspicions to the contrary) to believe, upon his bare Allegation, that he had no fore-knowledge of the Design of the Preacher; but when the malignity of that became so visible, that Mr. *Ralph* himself wished it had not been preached at that Time and Place, What should then have been done? Certainly, if his Pulpit and Neighbours were abused, he ought, in Justice to himself as well as them, to have shewed a suitable Repentment; but instead of that, the more the Design and Virulence of the Sermon have been exposed to Light, the stronger has been his Attachment to the Preacher, which has transported him not only into the odd Actions I am going to relate, but to make him an Assistant in conveying, and most probably, dictating *Ward*'s Letters, some of them having been writ in his House and Company.

The bent of his Bias soon appearing, I sent him my Paper of Queries with a Letter, requesting from him an Answer only to 3 or 4, and that in General he would either vindicate the Sermon or give it up; but not being able to do one, and no less unwilling to do the other, therefore as an Expedient for Peace, he proposed the same Day, that the Preacher should declare under his Hand, That he had no Aim or Intention against any particular Person or Persons; which Offer was readily accepted.

But being made without *Ward*'s Knowledge, his Resolution was necessary, which Mr. *Ralph* was to communicate to me on the next *Saturday*, and dine at my House; he came accordingly, and after the first Compliments, he pulled my Papers out of his Pocket, stroaking up his Pudding Sleeves, and elevating his Chin to almost a horizontal Position, he told me he had seen *Ward*, who would not fight with a Man in the Dark; that the Papers not being of my Hand-writing, he knew not from whence they came, and therefore thought he had no Occasion to take any Notice of them.

To

To obviate this Objection, I readily own'd them all; that the Signatures were by my own hand (tho' not the whole Writings) which were thereby my proper Acts; he then cautioned me of the Dangers I incurr'd in the Manner you already know, none of which *Airs* having their intended Effect, he at last agreed that *Ward* should declare as above.

I must confess I wondered how *Ward* could go that Length. I think it would not in the least Degree have bleached his Character; for which Reason I did not presently insist upon it, and should in Favour of the Man, have been content with the Christian Overtures promised in his first Letter.

But instead of any such Thing, having received his rude 2d Letter, I was justly provoked to call upon Mr. *Ralph* for the Performance of his Agreement; we met at Mr. *Austin's* in the Evening of the 10th of *Decem.* when, notwithstanding what I had observed before, I was much surpris'd at his Conduct in three Particulars: First, That he should be so fond as to hug a Copy of that odious Letter in his Pocket; then not only be content to sacrifice his Honour to his Humour, by denying his Power, altho' he could not deny his Engagement, but also to sanctify Mr. *Ward's* Non-performance by the horrid Scarecrows of flitting Noses and cutting off Ears.

His Power from *Ward* I can find no Reason to question; and as to the other Part, I solemnly affirm, he not only mentioned pulling by the Nose, but that there were some Gentlemen who said that if any Person had used them as I had Mr. *Ward*, they would slit his Nose, and cut off his Ears, wherever they met him.

This hideous Stuff, tho' it gave me no Terror, must certainly be just Cause of Anger, yet I pass'd it over in a careless Manner, rather than discover it at that Time and Place; but the hidden Flame was not to be extinguished, I hope I may be allowed to say, *Manet alta mente repostum.*

Mr. *Holt* having offer'd his Mediation, I then in a few Lines, * not without some Asperity, which I thought due to so barbarous a Subject, let Mr. *Ralph* know my Sentiments: This I resolv'd to do before Mr. *Holt's* coming down, that no new Start might embarrass his Negotiation, but that the Reconcilement might be general, sincerely intending Peace in my Thoughts at the same Time that my Words carried a Denunciation of War.

* My Reply therefore to Mr. *Ralph's* Answer was couched in the most gentle Terms I could express; yet the poor innocent Paper was committed to the Flames, which Piece of good Manners, will not hinder me from calling upon him for a further Elucidation.

And now, upon the whole Matter, If Mr. *Ralph's* Behaviour to you has been either friendly, neighbourly, or Christian-like: If

his Favour to the Sermon since it was preached, neither gives any Suspicion of a previous Connivance, nor makes him accessory *post Factum*: If he can produce any tolerable Reasons to justify his Approbation of his Friend *Ward's* Conduct: If his Entry into an Agreement, and then denying his Power, can be entitled to any Degree of honesty or sincerity: If the Expression of Noses and Ears were fit for the Mouth of a Clergyman or a Christian: If he ought either to have heard any such Words without Reproof, or repeated them without Abhorrence: If his Behaviour on my last Letter was not highly insolent and affronting: In fine, If any Part of his Conduct in these Matters is in any wise justifiable, I shall be very ready to ask his Pardon in the most submissive Manner. But if all these Things are directly otherwise, which, I humbly conceive, neither can, nor will be denied; to what Cause can a mute sullen Perseverance in the same Course be imputed, but an unreasonable degree of Obstinacy, Arrogance and Obduracy.

This Letter is much longer than I intended, but I was willing to go to the Bottom of the Sore, tho' it be noisome Work, in which, by many Interruptions from Business and Friends, I have been much retarded, but I hope it will now plainly appear from whom these Offences came. I shall, without denouncing any Woes, conclude as I begun, and subscribe to Mr. *Serjeant's* Proposition, the unfeigned Assent and Consent of

15 Feb. 1735.

Sir, Yours, &c.

A Cessation requested by a Brother Clergyman, which proved only a Lulling into a Dream of Peace, occasion'd the following Address.

N^o XXII. C. H. to Mr. S——t.

S I R,

I Would willingly know what Resolution has been taken in the Affair which was the Subject of our Discourse last *Thursday*, and what may be the present Disposition of your Friends on the other side of the Question? I would not fret a Sore which I wish were healed, nor enlarge the Breach which is already too wide: Yet I cannot forbear thinking that the Amendments and Interlineations, made in the Copy of Mr. *Ward's* second Letter, since the Original was sent to me, carry a very ill Countenance, and will bear no good Construction; the Use and Meaning of them seem to me no other than to make a dark Misrepresentation which will not bear the Light, and to lay an ill Foundation for Complaints, to be safely whispered in Corners, out of the Reach of Contradiction.

Nor can I think your letting me know that my Letter to Mr. *Ralph* was not burnt, or that the Message to that Purpose came

from his Lady, make any Alteration in the Case, the Affront remains still the same; what she said was probably by the Direction of her Husband, at least his Silence sufficiently proves his Consent and Approbation, and the keeping the Paper in such a Manner, after such a Message, is no more a Vindication or Excuse of him, than any Satisfaction or Favour to me.

I am far from taking any Pleasure in these Differences, but certainly they ought to be adjusted. If we look into the common Dealings of Mankind, in Trade or other Matters, can he who refuses to come to any Account, be said to act honestly, and is not the contrary Party obliged, both in Justice and Honour, to use all the Means in his Power to obtain a fair End.

How often, since the first Offences within the sacred Walls of the Church, have these Gentlemen not only brought their Gifts to the Altar, but made their Offerings, and communicated to others, yet wilfully forgot what their Brethren had against them? On the other Side, how often have they, in vain, been told their Faults alone? If they are not to be gain'd in that Way, nor by this present, what Course is next to be taken? They, who teach others their Duty, cannot be ignorant what they themselves owe to Justice and Honour, Reason and Religion. So that it will be impertinent to add any more Words, than that I am,

May 8, 1736.

Sir, Your humble Servant,

C. H.

Soon after the Press was employed about these Papers, of which the last preceeding Letter was intended to be the Pin-basket; but one more to the same Person shall be added, whereby the Candour used towards the Opponents, or rather Offenders, may be still more apparent.

N^o XXIII. C. H. to Mr. S——t.

S I R,

THree more Half-sheets of the printed Collection of Letters accompany this. The Work concludes with one to yourself, by which you may perceive it draws very near a Conclusion; the *FINIS* has been delayed chiefly by my Absence, and want of Leisure.

I find Mr. *Prescott* insists on Acknowledgments, and does not think it proper to make a Question where there is none, by putting to Reference a Case which he takes to be very plain, which I cannot deny, and I think, no Man, who has the least Degree of Reason and Impartiality can be of a different Opinion; so that any tolerable Award must bring the Matter to the same End which is now insisted on; for which Reason I agreed to the Proposal of an Accommodation.

On the other Hand, Mr. *Tipper* very positively assures me; that Mr. *Ward* will come to no Submissions, and very probably Mr. *Ralph* has embraced the same Resolution; for these Reasons, I thought my self obliged to proceed in my own Course.

Had not the Pair of Reverends shewn themselves inaccessible and impenetrable, by way of an Epistolary Correspondence, I should in the first Place have sent the Prints to them, which I have put into your Hands, as their Brother and Friend, nor shall they be seen by any other Person, till I have first seen you; but I desire you will either this Evening or to-morrow, grant this Favour to

Sir, Yours, &c.

15 Aug. 1736:

All these Efforts meeting with no better Success, than Feathers thrown against the Wind, it was (after a silent Suspension of Ten Days more) resolved to go on with the Impression; and here it may be reasonably hoped, that a View of the foregoing Papers will sufficiently justify this Publication: For, if in any Difference or Dispute, one Party obstinately rejects all Methods of Reason, what Way can be found to any Decision of Right or Wrong, but by Appeals to God or Man. Not to meddle with the *ultima Ratio* in National Quarrels, those which in particular Cases were formerly and falsely called Appeals to God, were Trials by Ordeal, or by Combat, both which have been justly exploded as presumptuous and impious. Appeals to Men, are either to the public Courts, or to the general Judgment of Mankind, which is chosen as the most proper in this Case.

But perhaps some things mentioned in the Letters may require further Light. The first Rise of the Contest has appeared to spring from an Amour of the Vicar's, in which, after his subterraneous Windings came to be discovered, some Persons were apt to think, that neither his employing the Butcher his Landlord to make his Beef a Convoy for Billet-doux, and steal them into the Hands of Servants, his other private Correspondences, to draw a young Creature to be sett and way-laid, his Favours to two treacherous Hussies, both before and after they were deservedly turn'd out of Place, nor his other Snares and Intrigues, were very fair or honourable. These Persons were so wrong-headed, as to think it a greater Crime to steal a Child than a Horse, and were not shy in expressing their Thoughts.

Of this unhappy Number it seems was Mr. *Prescott*, who being informed of some Passages in a Love-Letter of the Vicar (repeated in fol. 20. and 27. of this Collection) in which Mr. *Ralph* was named, told him (as is alledged) that he also was aiding and assisting in the Intrigue: But whatever Words were dropp'd by Mr. *Prescott* in the Warmth of Dispute, he says, (and herein he is confirmed by Evidence) that he forthwith explained his Meaning to reach no further than as to the Name in the Letter, for which Mr. *Ralph* declared the other had no Authority.

Mr.

Mr. *Ward* being charged with this Freedom, was pleased, with his usual Modesty, to return a flat Denial, in which, without question he thought himself secure; for some of his Friends have been so wise, as to boast that the Letter was burnt, and could not be produced. If so, there was such a Letter; and whether it underwent the fiery Trial, or not, the Words are well remembered and attested, and have never since been denied, at least openly.

This may seem to be some Debasement to the Word of a Priest, however sacred it might be held by his Brother, who was so heated against Mr. *Prescott*, upon this Assurance of *Ward*, that the former having with his Family performed his Devotions at *Ingatstone* Church, going in Friendly Manner to pay his Respects to the Rector, his fiery ecclesiastick Indignation could not be contained, but without Regard either to what was Sacred or Civil, broke out in that holy Place, accusing Mr. *Prescott* in a very loud and violent manner, with Falsties against Mr. *Ward*, which he, it seems, very highly resented.

This Attack being made with equal Truth and Good Manners, if any bold Person should censure it as rash and injurious, as well as indecent, who can help it? But if there are any who imagine, that, upon cooler Thoughts, the holy Man would listen to better Information, they will find themselves too charitably mistaken; it is so far otherwise, that he has obstinately rejected such as might have satisfied a reasonable Person, and every thing else tending to Truth and Justice.

And now alas for the poor Prior of *Thoby*! He had not only incur'd the Displeasure of the two *Levites*, but roused up the dormant Resentments of a Nephew of his named in these Papers; and some others of the *Thoby* Family and Neighbourhood having assumed the Liberty of uttering their Sentiments on the Subject of the Intrigue, what was to be done to curb such unruly Tongues?

The old Scare-crows of Bell, Book, and Candle (Heaven be thanked) are stript of their Terrors; but if these Offenders could not be driven out of the Church, they were to be lash'd in it: An old Sermon was pick'd out of the Magazine, and being new vamp'd, and like a Whip furnish'd with new Thongs for the Purpose, thus armed and provided, our Levitical *Jehu* mounts and drives on.

He has indeed offered to declare under his Hand, that in his Sermon he had no personal Meaning; but had any such thing been done, how far he might have been believed, after the Instance of his Veracity in the Case of his Abuse to the Name of his Brother, may be a Question; and if we get over this, we meet with another unlucky *Dilemma* in our Way. We cannot admit his Excuse, without arraigning his Discretion: For if the Meaning of his Sermon was not personal, it had no Meaning at all; but, considering the Time, Place, and other Incidents, was

a most unsuitable, furious, unseasonable, impertinent Discourse, as ever grated the Ears of any Assembly publick or private.

But there are some Circumstances against him, which have not yet appeared. Mr. *Sidney* making his Visit, as in *fol. 3.* said in Presence of two Persons, that Mr. *Ward* had read his Sermon to his Mother and him, who not having thought fit to follow the spiritual Champion to his chosen Ground, he had thereby the double Pleasure of gratifying the Itch of their Ears, and of re-sounding his own Triumphs. It being put home to Mr. *Sidney*, whether, at that Rehearsal, the smart Strokes and severe Lashes upon some Persons, were not remarked with Applause and Pleasure? no Answer was returned, but *a Gad, a Gad, a Gad*, with Laughs and Shrugs, and Knocking his Heels; all which could in no Sense be construed any thing like a Denial.

And further, if there be any Dependence on good Information, the Vicar, and his Neighbour having since been at Variance (as honest Men may sometimes fall out) they have mutually and warmly upbraided each other with the Blame of that Preachment.

Which being now done with, the Articles remaining against Mr. *Ward*, are his Letters, especially his very abusive one, beginning *fol. 12.* But these having been amply dissected, no more Lectures upon them are here necessary; and what more is objected against the other Parson, may be seen in *fol. 24, 25, 30, 31, 32.* all which remain unanswered.

It may be observed, that the *Vicar's* third, and last Letter, was dated the 13th of *December 1735*, and the *Rector's* only on the Day sevensnight after, since which above Eight Months have elapsed, wherein no Endeavours have been wanting to prevail with them for a Vindication, or an Acknowledgment, but all in vain; they still remain as deaf as Adders, after repeated private and publick Calls, either for one or the other.

Those who will not come to a fair Account for the Value of Forty Shillings, can never be thought fair Dealers; but he who injures another in his Character, is a greater Offender than he who wrongs his Purse. The Lie is, by Men of Honour, placed in the highest Rank of Affronts. Therefore, if these Gentlemen of the Gown, who ought to preserve its Dignity by the most strict Regard to their own Behaviour, have falsely and wrongfully charged any other Person with Lies and Falsities, and in other respects broken the Laws of Decency, are such *Rabbis* who set up for Teachers in our *Israel*, above giving any Account of their own Actions? Surely not. What Remedy then remains?

In our Courts of Justice, when Criminals stand mute, the Law has appointed a Press to squeeze out the Truth: But no other than the Printing Press can be useful in the Case of these *Culprits*, to set forth the Truth and Nature of Facts, and prevent Fallhoods and Disguises. The Interpolation remarked under *fol. 12.* and mentioned in No. XXII. being shamefully foisted into a Copy of *Ward's* second Letter, made out for the Entertainment of their
Friends,

Friends, was a consulted, deliberate Misrepresentation, which carries the Design in its Face ; nor is that the only one made in that Copy, after the Original was out of their Hands. Some other black Arts have been put in practice, which shall not sully this Paper. But, to conclude, if any of their Friends will undertake to do more for them, than they have been willing or able to do for themselves, and can justify their Conduct in this Affair, either as becoming Clergymen, Gentlemen, or Christians, Men of Sense, Justice, or Honesty, such a one

Aug. 25. 1736.

— *erit mihi magnus Apollo.*

What has been here writ by way of Supplement, is more than was at first intended, but has not been judged unnecessary for the better opening of the Merits of the whole Cause; and thus it is left to the Consideration of the Reader.

F I N I S.

E R R A T A:

PAGE 3. l. 33. *dele in.* P. 9. l. 24. *for Address read Redress.*
P. 14. l. 10. *for Honour read Humour.*



1917

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